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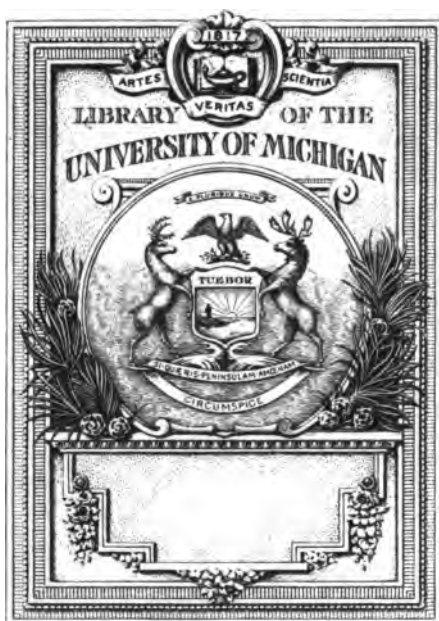
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1822

INQUIRIES.

RESPECTING THE

**HISTORY, TRADITIONS, LANGUAGES, MAN-
NERS, CUSTOMS, RELIGION, &c.**

OF THE

INDIANS,

LIVING WITHIN THE UNITED STATES.

**DETROIT,
PRINTED BY SHELDON & ARND.
1823.**

THE time for collecting materials to illustrate the past and present condition of the Indians, is rapidly passing away. The inquiries, which have heretofore been directed to this subject, have produced much authentic information; but it relates rather to the more prominent traits of Indian character, than to the constitution of their minds, or their moral habits.

The following sheets were originally printed in two separate pamphlets. They are now reprinted together, but no alteration has been made in the form first given to them. This fact will account for the immethodical arrangement of the subject.

INQUIRIES.

Traditions.

WHAT is the original Indian name of the tribe?

What is the present Indian name?

What is the meaning of these names in English?

To what other tribes are they related?

What is the degree of relationship?

What is the earliest incident they recollect in their history?

Whence did they come?

What migrations have they made, and when, and why?

What memorable events in their history have been transmitted to them?

With whom have they been at war, and when?

How long did these wars continue? What were the incidents of them? Relate them, as particularly as can now be done.

What belts have they, by which these wars, or any other events in their history, are commemorated?—Describe these belts.

How, and when, did these wars terminate?

When, and at what place were they first acquainted with the whites?

What are the names, and the principal events in the lives of their great men, and when did they flourish?

What connexion has this tribe with the council fire, formerly held at Brownstown, at the mouth of the Detroit River?

Are there any mounds, or the remains of any other ancient work in the country occupied by this tribe? And if so, what are their traditions respecting these works and the people who erected them?

Government.

What is the nature of their government generally ?

Are their chiefs hereditary or elective ?

If hereditary, what is the course of descent ?

If elective, how is the election conducted, and by whom ?

Have they village chiefs and war chiefs ?

What authority have the chiefs ?

Is the boundary between the authority of the war chiefs and village chiefs clearly defined ?

Does the authority of the village chiefs cease, on the declaration of war ?

How is the authority of the chiefs exercised ?

Are there any female chiefs, and if so, do they exercise all the authority exercised by the male chiefs ?

If the chiefs are hereditary, at what age do they begin to act ?

Is there any particular body of counsellors, and if so, how are they appointed and organized, and what are their rights and duties ?

Is there any mode of compelling the payment of a debt ?

Is there any thing like a redress of civil injuries ?

Are there any punishments inflicted, and if so, by whom ?

If a murder be committed, how is the guilty person apprehended and punished ?

Are any acts considered as offences against the body of the nation, and for which the nation has a right to punish the offender ? Or, are all acts considered as injuries against the person, for which he and his relations have a right to revenge ?

If this latter be the light in which they view the subject, by whom may this revenge be taken, and what are the regulations respecting it ?

If a father, brother, &c. be murdered, is it consid-

cred the duty of any of the surviving relatives to revenge, and if so, whose duty is it?

In taking this revenge, is the person ever exposed to the surviving relatives of him upon whom he has thus avenged the death of his relative?

Does the guilty person ever submit, or if he cannot escape, does he make resistance, and is it considered the duty of others to interfere?

What are the acts, besides murder, for which revenge may be thus taken?

What is the general opinion of the nation upon this subject?

Is stealing considered as a crime?

Mention those acts, if any, which are considered criminal.

At what age are young men entitled to all their rights?

Are councils called to deliberate upon questions of internal policy, or questions affecting what we should call the administration of the law?

Describe the proceedings at any of these councils.

Who takes part in them?

Is the nation divided into separate tribes?

What are those tribes?

Name them.

Is this division for the purpose of government, or any other purpose?

Is it in practice attended with any effect?

War, and its incidents.

By whom is the question of a declaration of war determined?

What is the mode of declaring war?

Is a declaration of war ever preceded by a demand of redress?

Is notice of war ever given to the opposite party?

How, and by whom is the mode of conducting the war determined ?

How is the necessary force for an expedition raised ?

Who determines what expedition shall be undertaken ?

Who appoints and designates the commander and other officers ?

What ceremonies precede the setting out of the war parties ?

Are the forces divided into any subdivisions ?

Does each man carry his own provisions ?

Is any discipline or subordination preserved ?

What is the order of march ?

What of encampment ?

Is any authority exercised by the chiefs ?

Who determines the question of battle ?

Is any plan of operations previously arranged ?

Is there any manœuvring in battle ?

If victorious, are any ceremonies used ?

If defeated, is there any rallying point ?

What are the ceremonies on their return, if victorious ?

If defeated, what are the ceremonies ?

How are the prisoners disposed of ?

Has any prisoner been burnt within the knowledge of any Indian now living ?

If so, relate the circumstances ?

Are prisoners of mature age adopted into families, and do they become constituent members of such families ?

Give an account of any battles, either with other Indians, or with the whites, in which they have been engaged.

At what age do the young men begin to bear arms ?

At what age do the men cease to bear arms ?

Do the Indians ever use any defensive armour ?

What causes generally lead the Indians to war ?
 What causes have occasioned those wars, of which the present race of Indians have any recollection ?

Are disputed boundaries frequently causes of war ?

Does a principal chief propose to the young men that they should follow him, and if so, what arguments does he use, and how does he address them ?

Are there any feasts or fasts preceding a march ?

Is there any consultation of the jugglers on such an occasion ?

Is any previous provision made to take care of, and to cure the wounded ?

Do the women ever follow the men to war or to battle ?

Describe such circumstances and incidents relating to this subject, as may reflect any light upon it ?

Have any actions ever been fought in canoes ? if so, describe them.

Have any sieges ever been prosecuted, or have any places ever been defended by the Indians ? If so, describe them.

Peace.

Are messengers ever sent, like ambassadors, to negotiate a peace ?

Are the persons of these messengers considered sacred ?

How is a desire for peace manifested ?

Do other tribes act the part of mediators ?

How are the terms of peace agreed on ?

By whom are they negotiated ?

Is there any diplomatic manoeuvring ?

What are the ceremonies attending the conclusion of a peace ?

What pipes and belts are used ?

Had they, before their knowledge of the whites, any thing like a flag of truce, if so, what was it ?

Had they any thing like flags or armorial bearings ?

Death, and its incidents.

What disposition is made of the corps, as soon as life leaves the body ?

What are the funeral ceremonies ?

How is the grave prepared ?

How long is the corps kept before interment ?

What is the ceremony of mourning ?

How long do they mourn ?

What relatives mourn for the loss of a deceased relation ?

How is the mourning terminated ?

Do they ever visit the graves of deceased friends ?

Do they generally die in the full possession of their faculties ?

Do they dread the approach of death ?

Do they take leave of their friends ?

Do they ever take up the bones of deceased persons for removal and reinterment ?

Do they inter the deceased in a coffin or in clothes, and above or under the ground ?

Do they ever burn the bodies of deceased friends ?

What do they put in the grave with them ?

Do they believe that the bodies will ever be restored to life ?

Birth, and its incidents.

Is there any ceremony analogous to christening, or connected with the naming of children ?

At what period of life are they usually named ?

From what circumstances are they named—Is it from bodily qualities or appearance, or from any other circumstance ?

Do they take the name of the father or mother ?

Have they ever more than one name ?

Give the translation of some of their names.

Are they generally unwilling to tell their names ?

Do they in a family call one another by their names?

How do the children address their parents?

What is the domestic government of children?

Is there any system of education, and if so, what is it?

Is any restraint exercised over children?

Are they ever punished by corporal or other punishments?

At what age do they cease to be considered as children, and to become entitled to the privileges of adults?

In the distribution of property, given to the nation, do children draw equal shares with adults; and if so, are those shares received by the parents or by the children?

Are children ever adopted by near relatives or by other persons; and if so, are they considered as belonging to them?

Are parental feelings strong among the Indians?

Is the attachment of children to their parents strong, and does it continue during life?

Do parents exercise any authority over their children, after they have arrived at mature age?

At what time is it expected that children can maintain themselves?

How are the children disposed of during infancy?

Are they carried in a cradle? if so, describe it.

Are the boys and girls treated with equal care and affection in a family?

In the event of the death of the parents, upon whom does the charge of the children devolve?

If there are no near relatives, who takes care of orphan children?

Is there any difference in the treatment of legitimate and illegitimate children?

Who takes care of illegitimate children, the father or the mother?

Is it often that the Indian women have more than one child at a birth ?

What is the greatest number of children which any woman has been known to have at a birth ?

Marriage, and its incidents.

In what mode is their courtship conducted ?

Is the subject of matrimony arranged between the parents of the contracting parties ?

Is the consent of either of the parties asked ?

Is there any ceremony of marriage, and if so, describe it.

Is more than one wife allowed ; if so, how many ?

Is there any superiority among the wives ?

Do they compose one family ?

Is it considered the duty of a man to marry the sister or other relation of his deceased wife ?

Is adultery considered criminal in the woman ?

Is it so, in the man ?

How is it punished ?

Are divorces in use ; and if so, for what cause ; and who determines whether there should be a divorce ?

Does the husband ever abandon the wife, or the wife, the husband ?

In the event of a divorce, how are the children divided ?

Does one woman ever have two husbands at the same time ?

Does a man ever marry the mother and daughter ?

Is marriage with near relations prohibited by their custom ; and if so, to what degree does the prohibition extend ?

Does the man ever give any thing, or serve any time, in order to procure a wife ?

Is it common for men and women to live together without being married ?

Do individuals, of either sex, often live to advanced age without being married ?

Is it common for unmarried women to have children?

Is it injurious to the reputation of an unmarried woman to have children?

Does it affect her chance of being married?

What proportion of the married women are without children?

What is the average number of children in a family?

What is the average interval between the birth of children?

At what age do the women generally begin, and at what age do they generally cease to bear children?

Family Government, Social Relations, &c.

Has custom prescribed any particular duties for husband and wife?

Does the manual labor fall upon the wife?

Does all the trouble of moving the camp, &c. devolve upon the women?

Does the husband often strike, or otherwise punish his wife?

If a husband should murder his wife, would he be liable to punishment, and how, and from whom?

Does the same affection and unreserved intercourse subsist between the husband and wife, as between the same connexions in civilized life?

Does the woman ever exercise any government over the children?

Do the women ever scold; and if so, is this a prerogative of the sex, as in civilized life, at which the husband has no just cause of offence?

Is the woman ever, in fact, at the head of the domestic establishment?

Medicine.

To what diseases are they peculiarly liable?

What is their mode of treating different diseases?

What is their opinion respecting the anatomy, and the various functions of the human body ?

Do they ever perform any surgical operations ?

In what cases—and how do they bleed ?

Do their doctors ever administer any simples, as medicines ?

What are they, and in what cases administered ?

Is there any medical profession among them ?

Do their doctors receive any education ?

Do they always use juggling tricks to affect the superstition of their patients ?

What are those tricks ? How are they performed, and what are their effects ?

Describe any cases or incidents relating to these subjects.

Do they ever count the pulsation of the arteries, or make any inquiry into the nature of the complaint ?

Do their doctors unite the profession of medicine with the priesthood ?

Have they in fact any rational ideas respecting the pathology of diseases or the mode of cure ?

Astronomy, Mathematics, &c.

What is their opinion respecting the planetary system ?

What do they think of the size, shape, &c. of the earth ?

Do they divide the year into four seasons, and if so, how are they denominated, in Indian and English ?

Do they divide the year into months, and if so, how are they denominated, in Indian and English ?

What is their opinion respecting the sun, the moon and eclipses ?

Do they name any of the stars, and have they any knowledge of the pole star ?

To what number do they reckon in their language ?

Do they know any thing of addition, multiplication, subtraction or division ?

Have they the four cardinal points, east, west, north and south?

Do they indulge in any prognostics respecting the weather?

What do they think of the meteors, called shooting stars?

Do they use any ceremonies on the appearance of the new moon, if so, what are they?

Can they calculate the time of the re-appearance of the new moon?

Have they any knowledge of the solstices or equinoxes?

Have they any idea of the situation of Europe, or of any of its states?

What do they think of the ocean?

Music and Poetry.

What musical instruments do they use?

Are they wind instruments, and if so, are they used exclusively, as is said, by the young men in love?

Has their music any thing beyond simple cadences of thirds or fifths?

When it has these variations, does it always commence with the highest note?

Have they different music for different occasions, as for a medicine dance, a war dance, and for accompaniments to small games?

Can specimens of their music be noted down?

Give specimens of their songs.

Do they relate stories, or indulge in any work of imagination? Have they any poetry?

If so, is it poetry with measured verse, or without?

Have they any rhymes?

Give specimens of their poetry, of their measured verse and of their rhymes.

Religion.

What are their general opinions upon the subject of religion ?

Do they believe in a future state of rewards and punishments ?

Do they believe that good or bad conduct in this life will have any effect upon their future happiness or misery ?

Do they believe in one Supreme Being, and if so, by what name do they distinguish him ?

Do they believe in subordinate deities, and by what names do they distinguish them ?

Do they believe in evil spirits, and if so, by what name do they distinguish them ?

How do they divide the powers and prerogatives of these different spirits, good and bad ?

What is generally the state of their mythological opinions ?

Do they believe in ghosts ?

Do they believe in the moral superintendence of any invisible being over the affairs of the world ?

Do they pray for favors or assistance ?

When they deposit pieces of tobacco or any other article upon a stone or mountain, what is their idea ?

Have they any ideas respecting a final judgment ?

Do they associate with their opinions of a future state of existence, ideas of mental or corporeal pleasures ?

State their general ideas respecting the situation of the soul from the time of death.

Have they any particular religious ceremonies or societies, if so, what are they ?

Have they any priests, if so, how are they appointed, and what are their rights and duties ?

What is their opinion respecting wizards or witches, or in other words, the power of any man to sus-

pend, alter or control the operations of nature ?

Where is the local situation of the places to which they think the souls of good or bad men will go ?

General Manners and Customs.

Do they ever eat human flesh, and if so, upon what occasions and with what ceremonies ?

What is their mode of salutation when they meet ?

What do they say on these occasions ?

Is shaking hands an Indian custom, and if not, what analogous custom had they ?

Is any particular respect paid to age or rank ?

Do they ever visit one another for the purpose of conversation ?

Do they have regular parties, at which they entertain one another ?

Are they in the practice of telling stories ?

Mention any point of character, manners, government or any thing else, which is peculiar to them, or in which they differ from other tribes. (This is a subject, upon which I feel peculiar anxiety, and to which I request your particular attention.)

Do they use words equivalent to our habit of swearing ?

By what do they regulate their course in an unknown country ?

Do they exhibit strong feelings of love, friendship or affection ?

Is it common with them to endeavor to conceal such feelings ?

Is it a matter of pride with them to suppress the expression of any strong feeling or excitement, either corporeal or mental ?

When they return home, after being long absent, how do they conduct themselves ?

Are their powers of recollection strong ?

Is there any thing peculiar in their manner of en-

campment, or in their mode of building huts or temporary shelters ?

Can an Indian, by examining an encampment which is abandoned, tell what tribe and nearly how many individuals occupied it ; and if so, by what means ?

What is their reason for sparing the lives of snakes ?

What disposition is made of the property of a deceased person ?

What is the general condition of the women among them ?

Are they considered as menial servants by the men ?

Food, mode of living, Cooking, Meals, &c.

Are there any animals which they never use as food ?

What vegetable productions do they use, and how do they prepare and cook them ?

How do they gather and prepare the wild rice ?

Can you give any particular account of the mode of growth, &c. of this plant ?

Can you give the botanical character, or a general description of the appearance, mode of growth, qualities, &c. of any of the plants used by them as food ?

Have the Indians any regular meals ?

Do they generally eat separately, or together ?

Do the men and women ever eat together ?

Are they neat in their cooking ?

Have they any particular mode of cooking certain dishes ?

Do they commonly eat in the night ?

I will thank you to make an actual experiment upon a hungry Indian, and ascertain what quantity he can eat in one day, and in two days.

Do they eat every kind of fish that is caught in these waters ?

What is the principal article of subsistence of the Indians with whom you are acquainted ?

What are the substitutes they use in seasons of scarcity?

Games, Dances, and Amusements.

How many different kinds of dances have they, such as the begging dance, the war dance, the buffalo dance, &c.?

Enumerate them and give the Indian name.

Describe the manner and ceremonies of each dance; and the occasion upon which it is used.

In what dances do the men and women intermingle, and from which is either sex excluded?

When both sexes join, do they dance together indiscriminately, or do the men occupy one side and the women another?

Are some of their dances religious; if so, specify them particularly, together with the opinions of the Indians respecting them.

Describe their games and amusements.

Describe the moon-shin game.

What athletic games have they?

Are they fond of gambling?

What games of chance have they; either at cards or of any other kind?

I have been informed, that among some of the Indians, a man, wrapped in a bear skin, will jump from hole to hole, previously made, and suffer others to fire at him as he jumps. Do you know any thing of the kind? If so, describe it.

Peculiar Societies.

I have been informed, that among the Mimies there was a society, whose duty it was to eat the prisoners taken in war. If you are acquainted with any such society, describe it minutely, with its origin, object, history, rules, and every thing relating to it.

When among the Sioux, I observed a ceremony, in

which it was said that a young man and woman were initiated into a certain society. The persons interested assembled in a lodge, and a number of ceremonies took place, and at the conclusion, each of the company retired backward out of the door, holding in his hands a dish of victuals. If you know any thing of such a society, describe it particularly.

There is also a society, in which the person initiated affects to fall dead. Describe this also, and all similar institutions as particularly as possible.

When, and by whom were these societies instituted?

What are the number of their members?

Are there any privileges attending them?

Do males and females belong to them?

Do the members belong to certain families?

Are their meetings secret?

Is there any form of initiation?

International law and relations.

What rank does this tribe occupy among the tribes with whom they are connected?

What tribe do they call Uncle; what Grandfather; and how do they address the other tribes?

Where is the great council-fire of all the tribes connected with this tribe?

What is the badge of the tribe?

Have they any connexion with the council-fire formerly kept at Brownstown, at the mouth of the Detroit river?

What tribes do they acknowledge as relations?

What is the relative rank of all the Indian tribes, agreeably to the ideas of this tribe?

Begin with the first nation, and state the others in the order of their supposed rank.

Hunting.

Have they any peculiar mode of hunting different animals, and of catching different kinds of fish?

Do they ever form large hunting parties, and if so, upon what occasions, and with what ceremonies; and in what manner is the hunting conducted?

Have they any peculiar laws in respect to hunting?

If two hunt together, and one kill an animal, how is it divided?

Is the person who first wounds an animal, entitled to it?

Are there any ceremonies which precede their hunting excursions?

Are there any ceremonies observed on their killing the first deer, bear, elk, buffalo, &c. or other animals?

Are there any feasts or fasts connected with hunting?

Feasts and Fasts.

Upon what occasions do they hold feasts and fasts?

Is a fast always followed by a feast?

What ceremonies attend a feast?

What reason do they give for either?

Is dog's flesh generally used at feasts; & if so, why?

Do particular individuals give feasts?

Does the body of the nation ever fast together, to procure some good, or to avert some calamity?

Constitution, personal appearance, dress, &c.

Are any of the Indians wholly destitute of a beard, or of hair upon the body?

Do they extirpate such hairs; and if so, what reason do they assign for it?

If they have hair, is it thinner than upon the whites?

How do the men and women dress their hair?

Did they dress wholly in skins prior to the introduction of European goods?

Are any of them naked in their persons?

Do they paint their faces in order to improve their appearance, or for what other purpose?

What weight have they ever been known to carry across any of the portages?

What is their stature, strength, activity, and general powers of constitution, compared with the whites?

What is their average length of life?

What is the extreme point of longevity which they have ever reached?

What is now their probable number of deaths, compared with the births, in the course of a year?

Is there any variation in the color of their hair or eyes?

Have they all high cheek bones?

Belts, strings of wampum, hieroglyphics, representations, &c.

Are the old belts of wampum preserved by each nation: and if so, in whose hands are they?

Are all important messages accompanied by belts?

What was the origin of these belts, and why were they introduced?

How many different kinds of belts are there?

Are there any hieroglyphics or devices, which are usually wrought upon each belt; and if so, describe them.

Are they easily understood?

Describe the manner in which the Indians represent any thing, so that it can be understood by others. Relate particular instances. I allude to their representations upon bark, &c.

Has each individual a mark of his own?

Has each tribe a particular badge?

Describe the war belts.

Are these ever sent to declare war, or only to invite other nations to join them?

Language.

Is the language guttural?

How many simple sounds have they ?

Are there any of our letters which they cannot pronounce ?

On what syllable is the accent generally placed ?

Do they emphasise particular words ?

Is there any conjugation, declension, or other inflection of their verbs ; if so, give specimens of them, and shew how they are formed.

Is there a division into active and passive voices ?

Are there any participles ; and if so, how are they formed ?

Is there any gender to their nouns, or how is the gender designated ? Do they, for instance, say Goose, Gander, or Male Goose, Female Goose—Man, Woman, or Male Man, Female Man ?

Are there any variations in the termination of their nouns, either to form cases or numbers ?

Do they say one man, two man, or one man, two men ?

Do they decline a noun—and how ?

If they say, a man loves me, or, I love a man, is there any variation in the word, man ?

Does the object precede or follow the verb ?

Do they say, apple give me, or, give me apple ?

Do they use prepositions before their nouns, as we do, to render the meaning precise ?

Can they say, of a man, to a man, from a man, by a man, with a man, &c.

How many pronouns have they ?

Do they decline their pronouns ?

Do they say, he, his, him ; or do they say, he is her, this is he horse, I love he.

Are there any numbers to their pronouns ? Do they say I, we—Thou, you—He, they.

Is there more than one word for the word, We ?

If they say, We the Indians, do they use the same word for We, as if they said, We all live on the earth.

Have they any degrees of comparison, and if not, how do they express comparisons?

Have they any numbers to their adjectives?

If they say, a good man, or, good men, is the word Good, the same?

How many conjunctions, prepositions and adverbs have they?

Do they use these parts of speech much?

Place the Indian opposite to the English words, in the following vocabulary.

American	Knife
Englishman	Dog
Frenchman	Saddle
Rifle	Bridle
Tomahawk of Iron	Stirrups
Tomahawk of stone	Beads
House	Bow
Blanket	Arrow
Powder	Canoe
Ball	Paddle
Flint	Water
Whiskey	Sun
Hat	Moon
Medal	Star
Brass kettle	The Earth
Cow	Day
Domestic cat	Night
Dunghill fowl	A Chief
Cloth	Father
Calico shirt	Mother
Leather shirt	Sister
Silver band	Brother
Needles	Aunt
Looking glass	Uncle
Iron traps	Son
Money	Daughter

Grand Father	Path
Grand Mother	God
Friend	Devil or Evil Spirit
Enemy	Fire
Peace	Water
War	Man
Deer	Woman
Muskrat	Boy
Otter	Girl
Beaver	Pipe
Elk	Tobacco
Raccoon	Sail
Porcupine	Yesterday
Bear	To-day
Buffalo	To-morrow
Wild Geese	Warrior
Duck	Spring
Eagle	Summer
Owl	Autumn
Swan	Winter
Pigeon	Rock
Fish	Stone
Eye	Sand
Hand	Smoke
Mouth	Wood
Nose	Mississippi
Tongue	Erie
Teeth	Ontario
Legs	Huron
Arms	Michigan
Head	Superior
Foot	Wind
Hair	Snow
Scalp	Rain
Corn	Hail
Tree	Lightning

Thunder
Dance
Song
Lie
Feast
Salt
Sugar
White Oak
Black Oak
Cedar

Birch
Beech
Pine
Poplar
Sycamore
Grass
Hill
Island
Portage
River

Good, better, best
Bad, worse, worst
Old, older, oldest
Young, younger, youngest
Hot, hotter, hottest
Cold, colder, coldest
Swift, swifter, swiftest,
Hard, harder, hardest
Soft, softer, softest

High, higher, highest
Low, lower, lowest
Great, greater, greatest
Little, less, least
Strong, stronger, strongest
Sweet, sweeter, sweetest
Sour, sourer, sourest
Brave, braver, bravest

Thought
Courage
Hatred
Love
Fear
Soul
Reason
Eternity

Immortality
Happiness
Strength
Beauty
Industry
Insanity
Revenge
Hunger

In giving examples of some of the words immediately preceding, take care that the same Indian word is not used as a substantive and an adjective. For instance, A man is industrious; or, A man loves industry. A man is strong; or, Strength is desirable. I suppose it will be difficult to make the Indians understand the meaning of abstract terms. They can

readily perceive that such a man may be a coward, but the passion of fear, abstracted from its operation upon any person, may be beyond their comprehension. A sensible man they will probably confound with senses and a man who loves or hates, with love or hatred. I have doubts, in other words, whether they have ever thought of them, abstracted from their immediate operation upon individuals or things, and whether their languages can express such ideas. Please, therefore, to be very particular in your inquiries upon this point, by so varying the questions, that the answers will necessarily shew the meaning of the respondents. It will be well to give examples, not only of the words, but of phrases comprehending the words, by which means it will be obvious in what light the subject is viewed by them.

This branch of the subject is peculiarly interesting. There is in all metaphysical discussions, so close a connection between words and ideas, that the progress which has been made in the science, may, in some degree, be measured by the terms which are used. A people who have not advanced so far as to separate the abstract from the concrete, will not have one set of words for the former ideas and one for the latter. An examination, therefore, of this subject, is not merely an inquiry into the language of the Indians, but it is also an examination into the state of their knowledge respecting the mind. It would be no less curious than unexpected, at this day, to mark the first steps of human reason in the examination of one of the most profound subjects ever offered to human investigation.

Round
Square
White

Black
Yellow
Green

Red	Handsome
Blue	Ugly
Sick	Rich
Well	Poor
Tired	Alive
Happy	Dead
Lazy	Wet
Industrious	Dry
Early	Drunk
Late	Flat

I eat, thou eatest, he eats. We eat, ye or you eat, they eat.

I have eat. I shall eat.

I was eating. It was eat.

I run, thou runnest, he runs. We run, ye or you run, they run.

To walk.

I walk, thou walkest, he walks. We walk, ye or you walk, they walk.

I did walk, thou didst walk, he did walk. We did walk, ye or you did walk, they did walk.

I shall walk, thou shalt walk, he shall walk. We shall walk, ye or you shall walk, they shall walk.

Walking.

To burn.

I burn, thou burnest, he burns. We burn, ye or you burn, they burn.

I did burn, thou didst burn, he did burn. We did burn, ye or you did burn, they did burn.

I shall burn, thou shalt burn, he shall burn. We shall burn, ye or you shall burn, they shall burn.

Burn him.

Burn them.

I am burned, thou art burned, he is burned. We are burned ye or you are burned, they are burned.

I shall be burned, thou shalt be burned, he shall be burned. We shall be, &c.

I strike him, thou strikest her, &c.

I struck her, &c.

I shall strike you, thou shalt strike them, &c.

If I find a deer, I will kill it.

He might have killed a large deer, if he had shot well.

That meat was bad yesterday, but it is good to-day, and it will be worse to-morrow.

Conjugate and decline, through the various moods and tenses, the following verbs :

Love, loved, loving. I love, &c.

Go, went, gone. I go, &c.

See, saw, seen. I see, &c.

State also any particular anomalies there may be in the language, or any peculiar conformation, which renders it unlike those languages with which we are acquainted.

You should not shoot because your gun may burst.

One	Thirty
Two	Forty
Three	Fifty
Four	Sixty
Five	Seventy
Six	Eighty
Seven	Ninety
Eight	One hundred
Nine	One thousand
Ten	First
Eleven	Second
Twelve	Third
Twenty	Fourth
Twenty-five	

Do the Indians count decimally :

Man	Woman
Boy	Girl
Horse	Mare
Gander	Goose
Buck	Doe
Husband	Wife
Cock	Hen
Male Buffalo	Female Buffalo
Male Beaver	Female Beaver
Dog	Bitch

State also the male and female of some other animals, if the gender is denoted by any change in the word. But if the gender is denoted merely by prefixing he and she, or male and female, it will be sufficient to mention the fact, without giving more examples.

PRONOUNS.

I. mine, me. We, ours, us.

Thou, thine, thee. Ye, yours, you.

He, his, him. They, theirs, them.

She, hers, her. They, theirs, them.

NOTE.—The words, they, theirs, them, in the last line, refer to females. If there is any difference in the Indian between these words, when applied to males and females, please to state it.

My horse, thy horse, his horse, her horse.

Our horse, your horse, their horse.

Who is there ?

Which horse is that ?

Whose horse is that ?

NUMBER.

Man	Men
Woman	Women
Child	Children
Chief	Chiefs

Indian	Indians
Dog	Dogs
Rifle	Rifles
Blanket	Blankets
House	Houses
Prisoner	Prisoners
This is my knife.	These are my knives.
This is your dog.	These are her dogs
There is a large fish	There are large fishes.
I struck him with a stone.	
I threw ten stones at him, which hit him.	

ARTICLE.

A. The. A man. The man.

I saw a man, who was a stranger.

I saw the chief kill a deer.

I saw a flock of geese.

The flock flew near me, and I shot a goose.

CONJUNCTIONS.

And. But. Nor, &c. You and I. He and she
Not you, but me. Neither you nor I.

PREPOSITIONS.

With. For. Without. In. Through. To. By.
Come with me. Go to him. I will fight for you.
Come in with me. Let us wade through the river.

ADVERBS.

He shoots badly.	Go there.
He eats much.	Behave well.
The rivers rise rapidly.	Lie down.
Come here.	Stand up.

Translate into Indian the Lord's prayer, as literally as possible, and place the words, as in the following example, with the Indian words opposite to them.

Our
 Father
 which
 art
 in
 heaven,
 hallowed
 be
 thy
 name;
 thy
 kingdom
 come,
 thy
 will
 be
 done
 in
 earth
 as
 it
 is
 in
 heaven.
 Give
 us
 this
 day
 our
 daily
 bread,
 and
 forgive

us
 our
 debts,
 as
 we
 forgive
 our
 debtors,
 and
 lead
 us
 not
 into
 temptation,
 but
 deliver
 us
 from
 evil,
 for
 thine
 is
 the
 kingdom
 and
 the
 power,
 and
 the
 glory,
 for
 ever.
 Amen.

Numbers, and other Statistical Information.

State the number of men, and of women, and of male and female children.

Where do the principal bands of the tribe reside?

How many villages have they, where are the villages situated, and how many persons do they respectively contain?

What are the principal means of support of the tribe?

State those bands which depend upon hunting, those which depend upon fishing, and those which depend upon agriculture.

What are the principal articles of agriculture which they raise?

Are their numbers increasing or diminishing?

What number of warriors have they fit to take the field?

Additional Inquiries respecting the Indian Languages.

Are there separate words for

A man,

A woman,

A young man,

A young woman,

A lad,

A lass,

A boy,

A girl,

A male infant,

A female infant,

An old man,

An old woman,

A very old man,

A very old woman.

In some of the Indian languages the cases are formed by inflexions, not of the substantive, but of the

verb. In the English we form our cases by prepositions, except when we denote property or possession, and that particular relation may be formed by adding *s* to the object. In the Latin, cases are formed by changing the termination of the word, as *regnum*, a kingdom; *regni*, of a kingdom; *regno*, to a kingdom, &c. But the verb itself, so far as respects its operation upon the object, is unchanged in either language.

For instance, we do not say, Peter loves I, but Peter loves me. Here the change in the pronoun indicates the operation upon that object. But if we had no cases in our pronouns, we must then say, Peter loves I, as, in consequence of that deficiency in nouns, we say, Peter loves Peter. This form of expression in our language leads to no confusion, because the object, upon which the transition is made, follows the verb. But we lose by it all the beauty of transposition, and our sentences have consequently a monotonous form.

To avoid this, suppose we say, Peter loves, Peter loving I. Here the change from Peter to me, which we call case, is indicated, not by any change in the termination of the actor nor of the object, but of the verb. In other words, the verb is declined by inflexions or cases, and not the noun. Is there any thing analogous to this formation, in the languages with which you are acquainted? This has been called the personal form of the verb, and differs so much from any philological feature heretofore observed, as to present a very interesting topic of inquiry.

The Chippeway males use the word *NEEJEE* to express *friend*, and the Wyandot males use the word *N'YATZ-ER-RO*, for the same purpose; but neither of these words is used by females.

Give the word used by the males for *friend*, and also the word used by the females. As this branch

of the subject is interesting, I must call your particular attention to it. Please to ascertain what other sexual words, if I may so express myself, there are : that is, what words are exclusively confined to one sex, and what are the corresponding words used by the other. Give all the examples which can be collected, in separate columns, together with translations. Are these words confined to substantives, or are there other parts of speech, which are thus exclusively appropriated ? It is very desirable that all the information, which can be collected upon this subject, should now be procured, and that the reasons, so far as the Indians are acquainted with any, which occasioned this anomaly, should be given. There may be some traditional story, by which the subject may be elucidated.

How many plurals have they ? If more than one, is the additional one a dual number ; that is, is it confined to two persons or objects, or is it one of the plurals general, and the other particular ? The former extended to all persons and objects, like our plural, when unlimited, and the latter confined to the persons present, or to the subjects spoken of, or circumscribed by any other limitation arising out of the subject.

Is there any appearance of more than three degrees of comparison ? Is any thing better than another thing, which is better than something good ; or is any thing better, if I may so speak, than the best. Anomalies of this kind exist in the Wyandot language, and I am anxious to ascertain how far they extend. Procure all the information possible, and give all necessary examples upon the subject.

Is there any word, expressing *she*, as contradistinguished from *he* ?

Is there any variation of the verb, which may be

called the personal form, that is, where the person spoken of is incorporated with the verb, forming but one word?

For example, in the Delaware they say,
Indicative present.

Singular.		Plural.	
N'dahoala,	<i>I love,</i>	N'dahoaleneen,	<i>We love,</i>
K'dahoala,	<i>Thou lovest,</i>	K'dahoalohhima,	<i>You love,</i>
N'dahoala,	} <i>He loves.</i>	Ahoakwak,	<i>They love.</i>
or			
Ahoala,			

First personal form.

I.

Singular.		Plural.	
K'dahoala,	<i>I love thee.</i>	K'dahoalohhima,	<i>I love you.</i>
N'dahoala,	<i>He loves him or her.</i>	N'dahoalawak,	<i>I love them.</i>

Second personal form.

Thou.

K'dahoali,	<i>thou lovest me.</i>	K'dahoalneen,	<i>thou lovest us.</i>
K'dahoala,	<i>— him or her.</i>	K'dahoalawak,	<i>— them.</i>

Third personal form.

He or she.

Singular.		Plural.	
N'dahoaluk,	<i>he loves me.</i>	N'dahoaligwa,	<i>he loves us.</i>
K'dahoaluk,	<i>— thee.</i>	N'dahoaligwa,	<i>— you.</i>
N'dahoalawak,	<i>— him.</i>	N'dahoalawak,	<i>— them.</i>

Fourth personal form.

We.

Singular.	
K'dahoalneen,	<i>we love thee, &c.</i>

Fifth personal form.

You.

&c.

&c.

&c.

Sixth personal form.

They.

&c.

&c.

&c.

Is there any thing analogous to these forms in other dialects? If so, give examples of them.

In reflecting upon this subject, it has occurred to me, that possibly the Indian verbs always assume this personal form, and that there is no word which expresses absolutely the abstract idea.

For instance, if they say, I love, does not the form of the word *love*, include the personal pronoun? Is it not always, I love him, or her, or them, or you, &c? And does not an analysis of the language bring us to the conclusion, that the objective pronoun is incorporated with the verb, and the form of the expression is this, enemy I hate him, or, I hate him enemy;—friend I love him, or, I love him friend—meat I eat him, or, I eat him meat.

In the Chippeway, what are the elements of the word, SAWGEAH, to love? Does

Nee Sawgeah, *I love.*

Ke Sawgeah, *thou lovest, &c.*

mean, *I love him or her,*

Then lovest him or her, and if so, what is the form of, I love you. I love us, I love me, I love thee, I love them.

Should these variations be found to exist as in the Delaware, carry the words eat, burn, love, see, thro' the various moods, tenses and voices, shewing every variety of the personal form.

Ascertain, too, whether these forms are confined to active verbs, or are extended to others, and whether they are used in both voices.

Do they say, I sit me, I think me, I sleep me.

Do they say, I am loved me, I am burned me, I am hated me.

From the habit which almost all Indians acquire, who have a little smattering of English, of adding the pronoun to the verb. I think there must be an analogous form in the different languages. Should this conjecture be correct, please to analyze these verbal personal forms, shewing the root of the verb and the pro-

noun. In fact, no process can reflect more light upon the Indian languages generally, than a separation of all the compound words into their primitives, and this is a subject worthy your most attentive examination.

How are their words compounded? Do they express many ideas by one word, composed of parts of the words expressing each separate idea? And if so, may not this word, so called, be rather considered as a sentence, containing the original words? Do they, in forming such a word, leave out parts of each root, with a view to euphony, retaining, however, enough to indicate the derivation and meaning of each, and thus form a word much shorter than its parents, and which may be subjected to the ordinary rules, which govern words, expressing simple or much less complex ideas?

For instance, it is said the Wyandots form this word, *AN-NAN-ONE-DING-AN-DA*, which means *they met, they fought, and they conquered*.

The Delawares form the following compound words:

Amauganashquimishbi, *The tree which has the largest leaves shaped like a hand.*

Nauayunges, *A horse.*

This word is formed from *awesis*, a *beast*, from which the last syllable, *es*, is taken, and *nayundam*, to *carry a burden on the shoulders or back*, so that the meaning is, *the beast which carries a burden on his shoulders or back.*

Kolamoe, *you have spoken good words.*

This word is formed from *xi*, *that*, one which is derived from *wulit*, and signifies *good*, and *mo*, which signifies the act of *speaking*.

Nadhollozen, *come with the canoe and take us across the river or stream.*

The component parts of this word are

NAD, which is derived from the verb NÄTEN, to fetch; HOL, from AMOCHOL a canoe; and INEEN, which is the verbal termination for us, as in MILEEN, give us.

Are there analogous formations in the other languages? And are not these examples, sentences rapidly spoken, and with the members running into one another, rather than separate words?

From SHINGI, unwillingly, in the Delaware language, is formed SCHINGATTAM, to be unwilling, SCHINGOOCHAWEN, to go somewhere unwillingly. From WINGI, willingly, comes WINOSTTAN to hear willingly. WINGACHPIN, to be willingly somewhere. From GUNOR long, comes GUNECUDAM to think one takes long to do something. GUNAGEN to stay out long. From KACHICHECH clear, comes KACHISCHKEP it was clear, from MACHKEN red, comes MACHKEED, it was red.

Are you acquainted with this mode of forming verbs, by taking an adjective, an adverb, a preposition as the root, and by putting on the verbal form, thus producing an entire new class of verbs?

The Delaware verb WULAMALESSOCHEN, means to make happy, and is said to assume the following forms.

Wulamalessohaluwed, He who makes happy.
Wulamalessohalid, He who makes me happy.
Wulamalessohalquon, He who makes thee happy.
Wulamalessohalat, He who makes him happy.
Wulamalessohalquenk, He who makes us happy.
Wulamalessohalqueek, He who makes you happy.
Wulamalessohalquichitit, He who makes them happy.

This also assumes another form.

Wulamalessohalian, Thou who makest me happy.

And so through all the objective persons. Can you discover any similar formation? And is not this word, as it is called, liable to the objection I have before mentioned, of being a sentence rather than a word? Prosecute this branch of the subject, as far as possible.

I quote the following paragraph from Heckewelder:

"The word *monrrent*, meaning "those who are about to die," which you cite from the latin, affords a very good argument in support of the position which you have taken. We have a similar form in the Delaware language. *ELUMIANGELLATSCHIK*, *those who are on the point of dying, or who are about to die.*—The first part, *ELUMI*, is derived from the verb *N'DALLEMI*, which means *I am going about* (something.)—*N'DALLEMI WICKHEEN*, *I am going to build.* *N'DALLEMI ANGELU*, *I am going to die.* The second member of the word, that is to say, *ANGEL*, comes from *ANGELU to die*; *ANGLOAGAN death*; *ANGELLO PAUNCK they are all dead.* The remainder is a grammatical form; *ATSCH* indicates the future tense; the last syllable, *IK*, conveys the idea of the personal pronoun *they*. Thus *ELUMIANGELLATSCHIK*, like the latin *monrrent*, expresses in one word, *they or those who are about to die.*"

Now how much of this is fancy, and how much fact, I am yet unable to determine. The researches which I have made into the Delaware language, induce me to assign much more to the former, than to the latter. But perhaps my incredulity results from ignorance of the subject, and if it does, and these forms and combinations exist in that language, they are doubtless found in others, which are only sister dialects, and certainly present a philological phenomenon to the rational inquirer. I will thank you to make the necessary investigation into this subject, and ascertain whether similar combinations can elsewhere be found. I strongly suspect, however, that they owe their existence to the ingenuity of the missionaries themselves, and that so far as they have any foundation in the Delaware language, they are sentences, with the different members clipped, so as to form the appearance of one word. A word so pronounced or thought of by an Indian.

I quote again from Hechewetier.

Indicative present.

Positive form.

N'dahoaltineen, we love one another.

K'dahoaltihhimo, you love one another.

Ahoaltowak, they love one another.

Negative form.

Matta N'dahoaltiwunneen, we do not love one another.

Matta K'dahoaltiwihhimo, you do not love one another.

Matta Ahoaltiwak, they do not love one another.

"You will find the whole verb conjugated in Zeisberger, therefore I shall not exemplify further. You see there is no singular voice in this verb, nor is it susceptible of it, as it never implies the act of a single person. In the negative form MATTA or ATTA is an adverb, which signifies *no* or *not*, and is always prefixed, but it is not that alone, which indicates the negative form of the verb. It is also pointed out by *tu* or *wi*, which you find interwoven throughout the whole conjugation, the word immediately preceding being changed for the sake of sound, as from AHOALTAWAK, *they love each other*, is formed AHOALTOWIWAK, *they do not love each other*."

"I will point out further, if you have not already observed it, what I am sure you will think a grammatical curiosity; it is a concordance in tense of the adverb with the verb. Turn to the future of the same negative conjugation of Zeisberger, and you will find Mattatsch N'dahoaltiwunneen, *we shall or will not love one another*.

Mattatsch K'dahoaltiwihhimo, *you do. do.*
Mattatsch Ahoaltiwak, *they do. do.*

I have already said, that ATSCH or TSEN is a termination, which in the conjugation of verbs, indicates the future tense. Sometimes it is attached to the verb; as in MATTA K'TAHOALIWITSCH, *thou shalt or will not love me*; but it may also be affixed to the

adverb, as you have seen above, by which means a variety is produced, which adds much to the beauty and expressiveness of the language."

So far Heckewelder.

What I have before said applies to these observations. I recommend a careful examination to ascertain how far they have any foundation in the languages with which you are conversant. Heckewelder again says, "In the personal forms, the form expressive of the pronoun governed, is sometimes placed at the beginning, as in K'DAHOALTEU, *I love thee*; for *x* from *xi* is the sign of the second person; sometimes, however, the governing pronoun is placed in front, as in N'DAHOALA, *I love him*; N' being the sign of the first person. In these personal forms or transitions, one of the pronouns is generally expressed by its proper sign, N' for *I*, K' for *thou*, and N₂ for *he*; the other pronoun is expressed by an inflexion, as in K'DAHOALAHIMO, *I love you*, K'DAHOALINEEN *thou lovest us*, K'DAHOALAWAK *thou lovest them*.

Is this form observed in other languages; and if so, how do you ascertain which of the pronouns designates the actor, and which the object?

Is there any word for *I* also, *you* also, *he* also?

Are there any pronouns or contractions of pronouns, which can never be separated from the verb? Is any gender designated by the verb? Or, in other words, do they apply the same verbs to animate objects, male or female, as are applied to inanimate objects? For instance, should they say, *I see a man*, *I see a stone*, would the same word be used for *see* in both cases? So in this case, *I possess a horse*, *I possess a blanket*. It is desirable to ascertain the extent of this rule, if it exist, and it will be necessary to enumerate many instances of it, that its operation as well as limitation may be known.

Is there any formation analogous to the following ?

First transition.

Singular.

Plural.

Elen, what I tell thee.

Ellek, what I tell you.

Elak, what I tell him,

Elackup, what I tell them.

Second transition.

Eliyan, what thou talkest me. Ellyek, what thou talkest us:

Elan, ----- him. Elackup, ----- them.

Third transition.

Ellt, what he tells me

&c.

thee, him, &c.

Fourth.

Elenk, what we tell you.

&c.

him, &c.

Fifth.

Ellyek, what you tell me.

&c.

him, &c.

Sixth.

Ellek, what they tell me.

Elquennik,

thee.

Elackhit,

him, &c, &c.

Are there any syllables, which, pre-fixed to a word, convey a bad idea? **PAL** or **PEL**, in Delaware, signifies *wrong*. And from it are formed **PELSETTAK**, an *unbeliever*, **PALTITON** to *spoil*, **PELNIKEN** to *miss the mark in shooting*, **PALLILENNIN** to *do something wrong*.

So in the Miami, words beginning with **m** have generally a bad meaning, as **MATCHET** *bad*, **MEKIN** *corruption*, **MATCHTANDA** *the Devil*, **MATCHTAQUN** to *kill*, **MATCHTAPAN** a *bad morning*.

Is there any regular formation of the conjugations of the verbs? In English these verbs are considered regular, which form the past time by the addition of *ed*, and the present participle by the addition of *ing* to the infinitive. Our irregular verbs are exceptions to this rule, and are all enumerated in the various grammars. Of course, they form but a small proportion of the whole number of our verbs. We have

consequently but one regular form of conjugation.

In latin, there are four regular conjugations, which are as follows :

Present.	past.	supine.	infinitive.
1. Amo,	amavi,	amatum,	amare.
2. Docere,	docui,	doctum,	docere.
3. Legere,	legi,	lectum,	legere.
4. Audire,	audivi,	auditum,	audire.

To these there are certain enumerated exceptions composed of the irregular verbs.

What can you ascertain upon this subject ? It will be proper to collect a great variety of verbs, and arrange them in columns, thus,

Love	loved	loving
Live	lived	living
Walk	walked	walking

The collection and arrangement of words in this manner, will enable you, by comparing them together, to ascertain whether there is any general rule upon this subject. and if there is, will show you the nature of it, and the exceptions, if any, by which the irregular verbs are formed.

Are there any variations in the verb, which indicate a positive and negative form ? As in the Delaware K'TAHOATELL, *I love thee*, K'TAHOALOWI *I do not love thee*. If there are, give examples of these combinations in the active and passive form, and give also the elements and formation of the verb.

Is there any word, which, added to an adjective, forms a noun, expressing an abstract idea, like *ness* in English, as happy, happiness ?

In some dialects, the addition of a syllable indicates diminution, as if we should say, MANNER, a little man. Are you acquainted with such a rule ? If so, state it, and give examples of it.

Can any syllable be added to express augmentation ?

If diminutives are employed, is the same word used to express animate and inanimate objects?

Is there any marked difference between their language, as used in familiar conversation and as used in council? If so, in what does this difference consist?

Do the Indians use the auxiliary verbs to *have* and to *be*?

The mode of expressing time, by the addition of auxiliary verbs, is certainly the least complex. I love, I did love, I shall love. Here the three great divisions of time, present, past and future, are marked by auxiliary words, which may be unchanged, and which may leave unchanged the principal verb. There are consequently no inflexions to perplex the learner.

Are there any of these helping verbs in the Indian dialects?

Are the words to *have* and to *be* ever used abstractedly, and without regard to their operation upon some other person or object?

UNIFORM ORTHOGRAPHY

But little progress can be made in the absolute or comparative investigation of our aboriginal languages, unless some conventional and uniform orthography be established. Whether the object be to learn these languages with a view to meliorate the condition of those who speak them, or a subject of philosophical investigation, a system of alphabetical notation, applicable to their elementary sounds, and which shall leave as little as possible to conjecture, is highly desirable. The affinities of languages furnish the most unerring indications of the connexion of different nations, and the examination of this subject is one of the most important and interesting inquiries in the moral and physical history of man, which now engages the attention of the literati of this country and of Europe.

It is probable, that this process will reflect more light upon the long contested and doubtful question of the first settlement of this continent, than any other means within our power.

Although unwritten languages are liable to continual fluctuations ; of which a comparison of the public deliberations with the familiar conversations of our Indians, and the migration of certain bands to distant parts of the country, afford some curious proofs ; still traces of affinity must be discernable for many ages ; and in fact it is difficult to conceive how any length of time can effect a radical change in languages, descended from a common stock. We may therefore be enabled, by diligent investigation and comparison, to ascertain the connexion which exists between the languages spoken by our different aboriginal tribes, and thus ascend by regular gradation thro' the various degrees of relationship, to the parent stock.

As these languages are unwritten, we can apply to them any characters, which may be convenient for making the sounds. But as an arbitrary alphabet, invented for this purpose, would be difficult to acquire, and probably never be generally used, the letters of the English alphabet, either separately or in combination, are best adapted for the formation of vocabularies, by persons speaking that language. But the slightest reflection upon this subject will satisfy every one, that our alphabet is very artificially constructed, and that its deficiency and redundancy render it unfit to be used as a system of notation for an unwritten language.

From habit we overlook a great variety of sounds, which are expressed by the same letter, and also the numerous instances, in which the same sounds are expressed by different letters. All the vowels and

many of the consonants have various and frequently dissimilar powers, which long use has rendered familiar to us; but which in their application cause endless confusion. *A* has the sound of *AN* in father, of *AW* in fall, of long *A* in hate, and of short *A* in hat.

E is long in theme, and short in them. In where, it has the sound of *A* in are, and in her, the sound of *U* in further.

I is also short and long. In virtue, it has the sound of *U* in further, and of *E* in her.

The powers of *O* are seen in not, note, more, love, for.

C is sometimes *x* and sometimes *s*.

Ti sometimes expresses the sound indicated by the letters themselves, and frequently the sound of *au*.

X is wholly superfluous, as well as *C*.

But this is not the place to pursue this investigation. These observations are made and the examples given, that the necessity of analyzing the powers of the letters, and of adapting them, by means of a key, to the Indian languages, may be felt. Even in our own language, the correct pronunciation of a great proportion of the words, is a subject of perpetual discussion, and it is only within a few years that any rational attempt has been made, by an analysis of the various cases, and by an induction of general principles, to fix our orthography; and already this subject is assuming the rank of a science.

In the formation of an alphabet, intended as a system of notation for an unwritten language, it is essential to that accuracy, which can alone give value to the subject, that there should be one character or one combination of characters for every elementary sound; and that there should be an invariable application of these characters. The following alphabet is formed upon this basis, and is the result of much reflection.

It will doubtless not appear to all the best practical method of attaining the object. Every one may discern imperfections. But it will have the effect of establishing a uniform orthography in all the vocabularies, collected at this time; and will thereby enable the eye as well as the ear to ascertain the affinities and discrepancies of the various dialects.

The table itself, together with the few remarks which accompany and follow it, will, it is hoped, render the system perfectly intelligible, and enable the collector to apply its principles of notation without difficulty or danger of error.

Where the vowels, which form a diphthong, are required to express their elementary and not their diphthongal sound, the object will be attained by placing a diæresis over one of the vowels, thus ǣ.

I owe much in the formation of this alphabet to Mr. Pickering, by whom this subject has been ably investigated, and I should have adopted his system, had it not been from considerations arising out of the difference in the objects to which his attention and mine were directed. He was desirous of establishing a permanent system of notation, which should be used with facility by the continental nations of Europe, as well as by those speaking the English language, and which should in its application be extended to all the Indian languages. Consequently, in fixing the powers of the various letters, he took into consideration their foreign and their English use, and made such a selection from the mass of his materials, as would most readily effect the object.

But the alphabet, which is here presented, is designed as a standard, by which vocabularies can be formed, of the different Indian languages spoken in this quarter. It is to be used by persons speaking English, and accustomed to the powers of the Eng-

lish alphabet. Unity and simplicity must therefore yield to pre-existing habits, as more will be lost than gained by endeavoring to engraft upon our letters sounds, which, in such a situation, are not familiar to us.

The double vowels have, in some instances, an awkward appearance. But their use was unavoidable. There is no medium between the invention of a new and arbitrary character, and a new combination of letters, already in use, to express sounds which in our alphabet are expressed by giving different powers to the same letter. The former was a hazardous project, and the other was the only alternative left.

A full consideration of the reasons which in the different cases produced the combination, as they exist, would involve a discussion too extensive to make part of these observations. The subject must therefore be left in the hope, that the system itself may be adapted, in these collections, although the principles, by which the result is obtained, may not be always apparent.

Should it become necessary to express any sound, not within the powers of this alphabet, it will be expedient to form a new combination, as nearly in unison as possible with this system of notation, and to mark the proper sound of the new combination by an accompanying key.

ALPHABET.

Vowels and Diphthongs.

<i>Aa</i>	to have the sound of <i>A</i> in <i>kate</i> , and of <i>AA</i> in <i>hark</i> .
<i>Ar</i>	<i>A</i> in <i>father</i> , and of <i>aa</i> in <i>art</i> , arm, article.
<i>Au</i>	<i>A</i> in <i>fall</i> , and of <i>au</i> in <i>auction</i> , audience, author.
<i>A</i>	<i>A</i> in <i>hat, fal, &c.</i>
<i>Ec</i>	<i>E</i> in <i>me</i> , and of <i>ee</i> in <i>meet, Aet</i> , <i>greet, meed, &c.</i>

<i>E</i>	<i>e</i> in <i>met</i> .
<i>Ii</i>	<i>i</i> in <i>pine, fine</i> :
<i>I</i>	<i>i</i> in <i>pin, him</i> .
<i>Oe</i>	<i>o</i> in <i>note, tone</i> , and of <i>oa</i> in <i>green, mean</i> .
<i>Oo</i>	<i>o</i> in <i>move, prove</i> , and of <i>oo</i> in <i>moon, noon, mood</i> .
<i>Oo</i>	the short sound of <i>oo</i> , being the sound of <i>u</i> in <i>bull, full</i> , and the sound of <i>oo</i> in <i>wood</i> .
<i>O</i>	to have the sound of <i>a</i> in <i>not, hot, pot</i> .
<i>U</i>	<i>u</i> in <i>sub, rue</i> ,
<i>Ue</i>	<i>u</i> in <i>pure, insure</i> , and of <i>us</i> in <i>due, cue, hue</i> , & the latin <i>guer</i> .
<i>Oi</i>	<i>oi</i> in <i>voice</i> .
<i>Ay</i>	<i>ay</i> in <i>eye</i> .
<i>Iv</i>	to precede the proper vowel, where the sound is required of <i>ua</i> in <i>assuage</i> , of <i>us</i> in <i>constitute</i> , of <i>us</i> in <i>languid</i> , and of <i>re</i> in <i>longuer</i> .

Original and additional Consonants.

B D F as in English.

G always hard as in *game*.

H an aspiration, as in English.

K L M N P R as in English.

S as in the beginning of words, being its hissing sound.

T V W as in English.

Y as in the English words *you, yet*.

The sound produced by *r* before *a* is heard in *garn*, and of *r* before *o* in *yonder*. The liquid power of *L* before *r* is perceived in *steadyard*. Before *u* it is the short sound of *us* in this alphabet, or the short sound of *u* in *pure*, and is hard in the Wyandot word *N'turxanaw* *friend*, where *ru* expresses the identical sound conveyed by *ro* in *onion*.

Z as in English.

Dg the sound of *s* and *de* in *judge*.

Dh as in *this, that*.

Dz

Dz

Tz

Tz

} The ear must determine when these compounds ought respectively to be used.

Ph English *wh* as in *what*, *when*.

Ks English *qu* as in *question*.

Th as in *there*.

Tsh English *ch* as in *chair*.

Wt The sound which is found in some of the Indian languages, and which most nearly resembles an attempt to pronounce *wrr* as though spelt *wrx*. It is the short sound of *w* pronounced before a consonant.

Zh *s* in *pleasure*, and *z* in *asure*.

In this alphabet, the letters *C*, *J*, *Q* and *X* are entirely omitted.

C has two sounds wholly dissimilar, one is the sound of *s* and the other of *k*. Its use would only lead to confusion, without any practical advantage, because its powers are each expressed by another letter.

J in our alphabet expresses a compound sound, which may be more conveniently expressed, by the letters which mark the elementary sounds. These are *dg*.

Q is omitted for the same reason. Its place is perfectly supplied by *ku*.

The powers of *X* may be expressed by *ks* and *gs*. These sounds are different, and require different characters to represent them. The use of *x* would only leave it doubtful, which of the sounds indicated by that letter, was intended to be expressed.

There is another sound of *x*, which is found in *complexion* and *luxury*. This power is so easily resolvable into its elementary sounds, as to render the employment of the roots much more proper and simple, than any character to represent the combination.—*Kkh* perfectly expresses this sound.

The nasal and guttural sounds will require some attention. I am inclined to think, that so far as it is possible to seize and record the articulation of the Indians, the nasal sounds may be expressed with suffi-

cient accuracy by *ng*. The difference of these sounds is familiarly perceived in *finger* and *singer*. The former approaches the French sound of *enc* in *encore*, which is pronounced, in certain combinations, with much difficulty by persons accustomed to the sound of no alphabet but the English. Let *linger* be spelt *lingger*, and then suffer the voice to rest upon the latter part of the first syllable, while the tongue is withheld from the roof of the mouth, and a clear conception of this foreign sound will be formed.

Ng. These letters may be used to mark this sound, whenever it may be distinguishable, and *ng* will mark our common nasal sound in *long*; and with the dieresis, the sound heard in *congratulate*, where the powers of the two letters are separated, agreeably to the mode hereafter proposed.

Gk. These letters may be used to denote the guttural sound of the Irish, as heard in *Drogheda*.

Kk. The sharp guttural of the German, *Äk*, may be denoted by these letters.

Both these guttural sounds are foreign to the English language, and are pronounced with difficulty by those who are accustomed to the powers of that language only. But they are frequently used by the Indians, and it is important that their representatives should have places in this alphabet.

It will be perceived, that so far as practicable, the sounds of the compounds, whether vowels or diphthongs, are represented by vowels which preserve powers most familiar to us in our own alphabet. A departure from this principle was sometimes unavoidable, because sounds are required to be expressed, which have no invariable representative either elementary or combined.

The combination of *as* to mark the sound of *a* in *fat*, is very seldom used in our language, and the

I am painting my face.
If you will paint your face.
I will not paint my face.
I am hungry.
Give me something to eat.
I am thirsty.
Give me something to drink.
I am cold.
Let me warm myself.
I am tired.
Let me lie down.
I am sick.
Give me some medicine.
Where is my dog?
Here he is.
Here she is.
There he is.
He is not here.
He is in the river.
I do not know where he is.
If you have lost him, find him.
He is a bad dog, not worth keeping.
Shoot him, for he bit me.
He cannot hunt.
Make a fire.
It is a cold day.
It freezes hard.
It rains.
No, it is nothing but the wind.
It does not rain now.
It will rain soon.
I think it will snow.
It will be a deep snow.
To-morrow I will put on my snow-shoes.
And I will go a hunting.
If I kill a deer,

I will give you a piece.
 I have killed a deer,
 But he is very poor.
 There is no fat upon him.
 But he is a large deer:
 And an old one.
 I drove him into the river, lake, pond, marsh.
 And there I shot him,
 With my rifle.
 With my shot gun.
 With my bow and arrow.
 After he had bled sometime,
 My dogs jumped upon him,
 And took him by the throat,
 And soon killed him.
 Give me a piece of him.
 Of it.
 No, I cannot.
 I want it for my family.
 for my wife.
 for my eldest son.
 for my youngest son.
 for my eldest daughter.
 for my youngest daughter,
 for my son's wife.
 for my daughter's husband.
 Shut the door.
 Open the door.
 My good friend, come here.
 You tell the truth.
 You tell a lie.
 I do not believe you.
 I do believe you.
 Next year I will build a house.
 This house is too old to live in.
 My father built it.

combination of *ii* to mark the sound of *i* in *pine* is never used. But it was thought the long sound of *a*, *e*, and *i* would be recollected with more ease by the duplication of the vowel. The sound of *oo* is too inveterately fixed to hazard an attempt to change it, and it has been left as in *mood*, *food*, &c. and the long sound of *o* has been marked by the combination, not unusual, of *oa*, as in *green*.

The sound of *a* in *father* has been represented by *ar*. This combination will probably be more easily impressed upon the memory than any other. But this sound must be carefully distinguished from the power, which is given to the vowel by the letter *r*, where it is immediately followed by a division of the syllable, as in *marry*, *carry*. This distinction, as well as any separation of the sounds of the consonants in combination into their elementary powers, can be effected by applying to them the diæresis as it is applied to the vowels, thus *mar* as in *father*, *maï* as in *marry*. *Edger*, without the diæresis, would be *Edjer*, with the *g* like *dg*; but with the diæresis it would be thus, *Ed̄ger*, with the *g* retaining its hard sound. This character marks its separation from the alphabetical combination given to it, and resolves each letter into its elementary sound.

I have not attempted to express every vocal difference which can be found. No man has ever heard one of the Indian languages, without being sensible of the extreme difficulty of establishing any system of notation, which should meet every sound as spoken. All we can expect at this time is an approximation towards the object, and much time and research, aided to favorable opportunities, will be necessary for its future improvement. *ai* as in *are*, *ai* as in *fair*, and *e* in *where* and *there*, furnish instances of this omission. These sounds are identical, and are not

marked in this alphabet. Should they be found to exist, which is very doubtful, in any of the Indian languages, they can easily be designated analogically by *ai*. It was essential to any practical result, that this alphabet should not be cumbersome, and that utility and convenience should not be sacrificed to an affected and unattainable precision.

The accent may be marked in the usual manner.— It is important it should not be omitted, as a very inadequate conception can be formed of the sound of a language, without attending to this stress, which is laid upon one syllable, and sometimes more, of all dissyllabical words.

Ac'cent,
Accenat',
Entertain',
Interjec'tion,
Latitu'dina'rian.

Short phrases to be translated into Indian.

I am sitting.
I am standing.
I am walking.
I am lying.
I am running.
I am kneeling.
My head aches.
I have a fever.
I have hurt my eye.
I have burnt my hand.
I have broken my leg.
I have sprained my ankle.
I have cut my head.
My nose bleeds.
My hair is grey.
I will paint my face.
I have painted my face.

My mother died in it.
 I was born in it.
 My sister was married in it.
 Go across the river, and bring me that canoe.
 Jump into the river and swim.
 Get out of my house.
 Get on my horse.
 Get off my horse.
 You ride my horse too fast.
 He is not a good horse.
 He is better than your mare.
 He is the best horse in the village.
 The horse is good, but the bridle is not good.
 Here is a large fish.
 Take him and cook him.
 Put him in the pot,
 And there boil him.
 It is a Muscanonge.
 No, it is a Sturgeon.
 I speared him,
 On the ice.
 But it was too cold.
 To take any more.
 He has an ugly tail,
 And a wide mouth,
 And a large body,
 And strong fins,
 And small eyes,
 And no ears.
 There is a light wind.
 It is lighter than it was yesterday.
 It is the lightest wind I ever knew.
 It blows the clouds rapidly.
 It has blown down that white oak.
 Bring us some wood to burn.
 Put it on the fire.

Stir the fire.
 Take away the ashes,
 Blow the coals.
 Put out the fire.
 Throw water upon it.
 Cover over the fire.
 Where are the children?
 They are gone out.
 They are asleep.
 They are fishing.
 I wish to see them.
 Give me my blanket.
 I do not know where it is.
 We saw it yesterday.
 Here is your gun.
 Fill my powder horn.
 Find my shot pouch.
 Dry my moccasins.
 Take this pipe and smoke.
 We love tobacco.
 But we dislike snuff.
 Whiskey is bad for us,
 It makes us foolish,
 And then we fight,
 And kill one another.
 Throw it away.
 Give it to me and let us drink.
 Hark! did you hear that gun?
 Where was it fired?
 In the woods.
 In the field.
 Under that hickory.
 See! there goes an Elk.
 How he runs,
 And jumps.
 Let me shoot.

Stand out of the way.
 This is a heavy load,
 It will hurt my shoulders.
 Tie it tight.
 Can I carry it over the portage?
 I do not think you can.
 It is heavier than the other.
 It is the heaviest load.
 Take it up.
 Yes, I will.
 Help me.
 I am a man, and he is my friend.
 I am a woman, and he is my friend.
 I am a man, and she is my friend.
 I am a woman, and she is my friend.
 These are my relations.
 They are all old.
 And strong.
 And good.
 I worship the Great Spirit.
 And pray to him.
 I fear the devil.
 I do not fear the devil.
 The Great Spirit made every thing.
 And he can destroy every thing.
 By fire,
 Or by water.
 The thunder roared,
 And frightened me.
 The lightning struck that pine,
 And broke it,
 And set it on fire.
 The creek is rising.
 Ride fast,
 Or we shall not be able to ford the river.
 Perhaps my horse will be drowned,

And then I must make a raft,
 And put my things on it,
 And push it over.
 I will strike you.
 I did strike him.
 I am striking them.
 We shall strike you.
 We shall strike her.
 We were struck.
 You were struck by them.
 To be struck is a bad thing.
 Indians are better than white people.
 But the Indians are not as good as they were.
 Their fathers were better.
 Before the white people came,
 We had plenty of game,
 But now we have none.
 If the game does not increase we shall starve.
 If it does increase, you will not starve.
 It is time to plant the corn.
 Call Big Nose, to make the bread.
 Let us hoe the beans.
 Cut up the pumpkins.
 Tell Crooked Legs to pound the corn.
 Take some salt out of the dish,
 And give it to my horse.
 Hear the turkey gobbling,
 And the robin singing,
 And the wolf howling,
 And the dogs barking.
 I found a bear in a hole.
 At first I was afraid of him.
 But soon I took a club,
 And struck him on the nose.
 Then he died,
 And I took off his skin,

Which I will sell to the traders.
 They will give me a hat for it,
 And a coat,
 And some paint.
 Bear's oil is good to eat.
 And so is venison.
 Sometimes I roast my meat.
 And afterwards I boil it.
 Then I take my knife,
 And cut it into pieces.
 It is almost day.
 I am going to the north.
 I came from the south.
 But I wish I was in the east.
 And then in the west.
 The sun is rising.
 The moon will set directly.
 It is full moon.
 It is new moon.
 Raccoons are plenty,
 But otters are scarce,
 And there are but few beavers.
 I shall set a trap for the minks.
 Beavers' tails are good,
 But not so good as a meese's lip,
 Nor a buffaloe's lump,
 Nor a roasted opossum.
 I wish you would be still.
 What makes Between-the-legs or
 I do not know.
 Ask him.
 He will tell you.
 How do you do?
 Very well.
 Where did you come from?
 From the camp.

From the town.
 From the council.
 Where are you going?
 To the spring,
 For water.
 It is hot to-day.
 I want a drink of cold water.
 Come, let us run.
 No, if we do, we shall spill the water.
 I cannot recollect what he told me.
 I did not hear him. I did hear him.
 I shall not hear her.
 I shall not hear them.
 We shall hear you.
 To hear is very pleasant.
 I have not much courage.
 But my mind is not troubled.
 Happiness is good for us.
 And so is religion.
 And also humanity.
 But war is bad.
 That woman is good.
 This man is good.
 Those girls are better.
 These boys are best.
 Goodness is desirable.
 When I die,
 My soul will go to the Great Spirit.
 There I shall find my parents,
 And all my friends.
 How many prisoners did you take?
 We took fifty.
 That is a large number.
 Did you kill more?
 No, not so many.
 But we lost thirty-five.

We buried them on the field.
 It was a severe battle,
 And continued till noon.
 I have the rheumatism in my shoulder.
 What will cure it?
 Ask the Doctor.
 He will tell you.
 And if you pay him well,
 He will cure you.
 Is the venison done?
 Are the corn and beans boiled?
 Look in the kettle and see.

In translating these phrases from English into Indian, it will be necessary to be as literal as the different idioms of the two languages, and the limited powers of one of them will permit. The original phrases, together with the corresponding translation, must be arranged as follows:

It	KITHAY	If
I		
find	MECAWUG	I find
a	PAZHICK	a
deer	ADDICK	deer
I		
will	NEENGAN	I will
kill		
it	WISSAN.	kill it.
This		
is	MANAWBUN	Bad
bad	MAUNBUN	is this
medicine.	MUSKEHEE.	medicine.
Our	KI	Thou
father	WETOCKENELLAK	our father
which	TALLI	there
art	EPAN	dwelling
in		

heaven.	AWASLAGAME.	beyond the clouds.
Our		
father	SUMMOIAN	Our father
which		
art		
is	CERROUYIATAINHO.	in heaven.
heaven.		

The two first specimens are Chippeway, the third Delaware, and the fourth Wyandot. This manner of arranging the phrases, will exhibit not only the force of each word, but also the idiom of the Indian languages. It is very desirable that each word of the original phrase should be literally translated, and where this is not possible, that each change of expression should be distinctly noted. Exactness upon this subject is all that gives value to it, and therefore no word should be used, paraphrastically or otherwise, without giving its precise meaning; and all combinations assuming the form of one word, should be resolved into their original elements.

Additional Vocabulary.

Eat	ate	eaten
Go	went	gone
Fly	flew	flown
Shake	shook	shaken
Cook	cooked	cooked
Burn	burned	burned
See	saw	seen
Hear	heard	heard
Talk	talked	talked
Fight	fought	fought
Speak	spoke	spoken
Feel	felt	felt
Kill	killed	killed
Marry	married	married
Sleep	slept	slept
Bury	buried	buried
Strike	struck	struck

Think
Give
Die

January
February
March
April

Leaf
bud
branch
bark
root
trunk
sap
blossom
fruit
broad
flour, of wheat
corn-meal
beef
pork
venison
cabin
roof
door
window
floor
top
bottom
side
middle
end
blood
brains
bone
pin
needle
thread

thought
gave
died

May
June
July
August

hoofs
hide
tail
fat
cud
paws
wound
scar
blow
pain
battle
victory
defeat
surprise
retreat
advance
pursuit
halt
plunder
murder
camp
tent
baggage
pack-horse
deep water
shallow water
swift water
slow water
still water
good water
bad water

thought
given
died

September
October
November
December

spark
coals
same
heat
ashes
to fear
to tremble
to cry
to rejoice
to mourn
to be young
to be old
to be sick
to be well
to be awake
to be asleep
to groan
to be patient
to be impatient
in
the
morning
we
will
attack
our
enemies;
See
that
the
guns

